

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] the *mursala'te*[w] (*sent-emissaries*)[w2] consecutively[3].	وَٱلْمُرْسَلَٰتِ عُرْفًا ١
2. Then the tempests[w] (*are*) tempesting/tempestuously[4].	فَٱلْعَٰصِفَٰتِ عَصْفًا ٢
3. Then the spreaders[w5] (*are*) spreading/spreadingly.	وَٱلنَّٰشِرَٰتِ نَشْرًا ٣
4. Then the allotters[w] (*are*) allotting[6].	فَٱلْفَٰرِقَٰتِ فَرْقًا ٤
5. Then the *mulqeyat'e*[w7] (*addressors who cast locution directly depositing it where it belongs*)[w] *thekra* (*Qur'an/message*).	فَٱلْمُلْقِيَٰتِ ذِكْرًا ٥
6. An excuse or a warning.	عُذْرًا أَوْ نُذْرًا ٦
7. Verily only what you[z] (*are being*) promised (*is*) surely befalling.	إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ٧
8. Then *edha* (*when/whereas*) the stars[w] (*had been*) effaced-she[y].	فَإِذَا ٱلنُّجُومُ طُمِسَتْ ٨
9. And *edha* (*when/whereas*) the Heaven[w] (*had been*) gapped-she[y].	وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ٩
10. And *edha* (*when/whereas*) the mountains[x] (*had been*) snapped-she[y].	وَإِذَا ٱلْجِبَالُ نُسِفَتْ ١٠
11. And *edha* (*when/whereas*) the messengers[x] (*had been*) appointed-she[y].	وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ١١
12. For which day (*had been*) they[z] postponed-she[y].	لِأَىِّ يَوْمٍ أُجِّلَتْ ١٢
13. For The Sunderance[8] Day.	لِيَوْمِ ٱلْفَصْلِ ١٣
14. And what *adra* (*profoundly caused to know*) you[g] what (*is*) The Sunderance Day[9].	وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ١٤
15. *Waylon* (*lengthy: woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٥

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[1] In Arabic the letter "**وَ**" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of the "**المرسلات**," so we start with the word "*by*" and not "**وَ**" as "**وَ**" will *not* suffice the meaning!

[2] The word "**المرسلات**" (*emissaries*[W]) is *feminized* because it is a "*broken plural*!" They are considered by the *majority* of Qur'an commentators to mean the "*winds*" (see **القرطبي** for example who states this fact)! Others say: *the angels*, or *the messengers with their messages* from Allah!

[3] The word "**عرفا**" means *consecutive*, like the *horse's mane* (called "**عُرف**") whose *hair follow consecutively*! Similarly, the Arabs say: **الناس إلى فلان عرف واحد**= the people to so and so are one-*consecutiveness*! See **القرطبي**!

[4] The word "**العاصفات**" could mean those *tempest winds* that *storm the husks*, as in Arabic "**عصف**"=the husk!

[5] The word "**الناشرات**" could mean the *angels that spread the winds*! And the word "**النشر**"=resurrection, i.e. *quickening the dead of the vegetations*! See **القرطبي**!

[6] The word "**الفارقات**" are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both! See **القرطبي**! The *reason* for the superscript [w] is because the word "angels" in Arabic is a "*broken*" plural so it is *feminized*, hence it *qualifier* is likewise!

[7] The word "**الملقيات**" is the *plural* of "**الملقية**!" And "**الملقيات**" are the *angels* whose plural is a *broken plural*, hence its reference *must be* and *is* feminized! And "**الملقيات**" are the *angels* (and by the way Arch Angel Gabriel is referred to as "the angels") that annunciate or address Allah's message, such as the Qur'an to the people or the messengers! I *cannot* find an English word which *embodies* a *subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such "**الملقيات** do! So, I resorted to *transliteration*!

[8] That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

[9] Ibid!

16. Have not [*We*] (*caused to*) perish the firsts.	أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾
17. Afterwards [*We*] follow them by the lasts.	ثُمَّ نُتْبِعُهُمُ ٱلْـَٔاخِرِينَ ﴿١٧﴾
18. Like *tha'leka*(*afar-that-it/*)[x] [*We*] do by the criminals.	كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾
19. *Waylon* (*lengthy*: *woe/ bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [*We*] created you[b] of a water *maheenen*[10] (*he-it which is feeble/miniscule/and despicable*).	أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾
21. Then We made it[x] in *qararen* (*sank-abode*) *makeenen*[11] (*firmly stable*).	فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾
22. To a fate/measure *ma'aloomen* (*that which is known*).	إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so *ne'ama* (*most excellent*) (*are*) The *Qa'deroona* (*Fate/measure: Effecters*).	فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾
24. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [*We*] made the Earth[w] *kefatan* (*repository*).	أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. (*Of*) quicks[12] and dead/decedents.	أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾
27. And We made in it[w] anchors[13] (*catches/fasteners/stabilizers*) soarers[w]; and *asqa*[14](*availed drink*) We you[b] water *foratan*[15] (*staunchly palatably-good*).	وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾
28. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you[z] to what you[c] were by it[x16] denying you[z].	ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾
30. Let-launch you[z] to a shade, possessor (*of*) three bands[w].	ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [*it*[x]] and nor [*it*[x]] enriches from the flame.	لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾
32. Verily it[w] casts by sparks like *qass're*[17] (*massive firewood chunks*).	إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾
33. Like it[x] (*were*) *Jemalaton-Sofron*[18] (*black*[w] *camel-bands*)[w].	كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾
34. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾
35. This (*is*) a day not they[z] pronounce.	هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾

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10 "*Maheen*" is *singular, masculine, objective, noun* meaning: *that which is feeble, miniscule, and despicable*!

11 The word "مكين," = على وزن فعيل, hence affirming the *intensity* of its *status or activity*, so for lack of a corresponding word "*firmly*" is used to *accentuate the stability* of this abode or lodging, i.e. the womb!

12 The word "أحياء" is *subjective, masculine, plural noun*! It means: *they who are alive*! The word "quicks" mean "أحياء", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!

13 That is the mountains!

14 The word "أسقيناكم" *rooted* in "أسقى" and *not* "سقى!" And "أسقى" means *availed water for drinking*! See الراغب!

15 The word "فرات" means *staunchly palatably-good*! See اللسان

16 The pronoun particle "هـ" in "به" is in the *masculine* as it refers to the "العذاب"= *torment*, in Arabic a *masculine gender*! See الطبري! This in *contrast* to a "بها" in some other *Ayah*, (S34:42) where the reference is to fire, in Arabic a *feminine* gender, so its reference is *feminized*!

17 The word "قصر" = "الحطب الجزل" which means massive chunks of firewood! See التاج! Say القرطبي narrating on behalf of Ibn Abbas saying that we were cutting the wood *three-forearms-lengths* and store such pieces for the winter and we called such pieces "قصرا!"

18 The expression: "جمالات صفر"= "black camel-bands," is an Arabic *tongue* expression meaning black sparks as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color! See اللسان!

36. And not (*to be*) allowed for them so they[z] apologize.	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ٣٦
37. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٣٧
38. This (*is*) The Sunderance Day[19]; We gathered you[z] and the firsts.	هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ٣٨
39. So *en*(*if*) [was] for you[b] a scheme then let-scheme you[z] [*against Me*][20].	فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ٣٩
40. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٠
41. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in shades and wells[w].	إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ٤١
42. And fruits of what they[z] wish.	وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ٤٢
43. Let-eat you[z] and let-drink you[z] wholesomely by what you[c] were working.	كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣
44. Verily We like *tha'leka*(*afar-that-it/*)[x] [*We*] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٤٤
45. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٥
46. Let-eat you[z] and *tamatta'o* (*let-relish you[z] the transitory worldly delights*) a little; verily you[b] (*are*) criminals.	كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ٤٦
47. *Waylon* (*lengthy*: *woe/bane/valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٧
48. And if (*had been*) said for them: *erka'o* (*let-you[z] markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*); not *yarka'oon* (*they[z] markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*).	وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ٤٨
49. *Waylon* (*lengthy*: *woe, bane, valley in Hell*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٩
50. So by which a discourse[x] after it[x21] they[z] believe.	فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ٥٠

[19] That is Day of *sound-determination* which *sunders*(*separates*) *right* from *wrong*, it is *absolutely conclusive*!

[20] The letter "ن" in "فكيدون" is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فكيدون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[21] The pronoun "هـ" in "بعده" refers to the *discourse* = *Qur'an*!